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ON HEARING THE WORD.

WE live in a day when there are many preachers and much preaching: but the *fruits* which appear in the converſion of ſinners, and the zeal and holineſs of ſaints, bear no proportion to their labour and expenſe. Is there not a cauſe? And is not that cauſe aſſigned by the Apoſtle? See Heb. iv. 2—*The word preached did not profit them, not being mixed with faith in them that heard it.*

As to thoſe miniſters who prefer the moral philoſophy of Pagans to the glorious Goſpel of the Son of God; or who dwell upon the politics of the day, rather than the danger of ſinners; it is no wonder if *they* are not made uſeful. It is not to be expected that any very beneficial effects or bleſſed conſequences ſhould follow upon *their* miniſtry. It is the Goſpel alone which is made the power of God to men's ſalvation. But where miniſters are ſet upon the ſalvation of ſouls, labour diligently in the ſtudy and in the pulpit, preaching in ſeaſon and out of ſeaſon, 'tis matter of wonder and grief, that ſo *few* reap laſting benefit from their aſſiduous labours. But

ſurely, in ſome meaſure, it may be accounted for, and I apprehend upon the following grounds:

1. Many hear the word faithfully diſpenſed, who yet (as the Apoſtle obſerves) do not mix *faith* with that word, nor are at all *concerned* ſo to do. Moſt men verge to deiſtical principles, though they may not be profeſſed deiſts, 2 Theſ. ii. 11. If a report be ever ſo good, a man will never receive either pleaſure or benefit from it, while he does *not* believe it.

2dly. Many hear it who never exerciſe *prayer* concerning it. To pray with fervour is to harrow in the ſeed. Prayer is the breath of a new-born ſoul. Where no prayer is practiſed, no benefit is received. *Serious reader*, if you would reap advantage from the word of God, be conſtant and ardent in this duty.

3dly. Many hear, who do not walk conſiſtently with the word they hear. The Lord makes this ſpecial and pointed inquiry, "Do not *my words* DO GOOD to him that WALKETH UPRIGHTLY?" Mic. ii. 7. Moſt aſſuredly they do, as many upright Chriſtians can atteſt with heart-felt pleaſure. *Reader*, has God's bleſſed word ever done *you* any ſubſtantial good? If not, ſearch out the *cauſe* without delay. Sin indulged (of whatever nature that ſin may be) will always prove an impediment in the way of a profitable attention to the word of God. What ſlow poiſon is to the body, that ſecret ſin is to the ſoul. Oh then, ſerious reader, I beſeech you, as you love your ſoul, and wiſh for ſalvation, mortify ſin with infinite diligence. Go not about the arduous taſk in your own ſtrength. Inbred ſin is too ſtrong to be ſubdued by human power.—Look to the Holy Spirit, implore the gracious aids of that all-ſufficient helper, and you ſhall perform the work ſucceſsfully.

4thly. Many are *irreverent* and careleſs under the word. Inſtances are too numerous, and many too ridiculous to name. I never knew an irreverent hearer to make any conſiderable progreſs either in knowledge or holineſs. See the gameſter at his cards, the artiſt in deſign, and the phyſician with his patient, and learn from them thought and attention in hearing the word of God.

5thly. Some cheriſh a latent *prejudice* either againſt the miniſter or a fellow member of the religious community to which they belong. This prejudice always operates againſt

ſaving benefit by the word when it is heard under ſuch circumſtances; and the higher it riſes, the more powerfully it operates. Inſtances of ſuch prejudice, and the ſad effects thereof, are to be met with in almoſt every congregation. It is "a jaundiced medium which diſcolours every object—It blackens the beſt intention and miſinterprets the kindeſt conduct." The inconſiſtencies of ſuch perſons are glaring to a degree; their objections are frivolous and wavering; their conduct ungenerous and unmanly; their converſation is always tinctured with diſtant reflections upon the object of their diſpleaſure; their very prayers are full of invectives. Such perſons are a pain to the miniſter, a grief to the church, a diſcredit to religion, and a miſery to themſelves. *Chriſtian reader*, conſider the force of theſe remarks, and be upon your guard againſt taking up a prejudice againſt your miniſter, or fellow members in the church.

6thly. Many who hear the word, either *forget* or *neglect* it. See Heb. v. 12. Jam. i. 25. To *repeat* the leading parts of a diſcourſe after hearing it, is certainly an excellent method to *retain* the word. Conſidering the vaſt importance of the things we hear delivered from the pulpit, we ought to give the more earneſt heed, leſt, at any time, the bleſſed word ſhould ſteal imperceptibly from the memory and the heart. Read, hear, mark, learn, and inwardly digeſt the word of God, and you ſhall find it prove light to your underſtanding, and comfort to your heart in every time of need.

7thly. Many indulge ſuch a degree of *worldly care* as proves a conſiderable injury to their ſouls; Luke, viii. 14.—What weeds and thorns prove among the wheat, if ſuffered to grow, that worldly ſinful *cares* prove in regard to the good ſeed of God's word. Oh! guard againſt inordinate cares.

8thly. Many there are who murmur at God's diſpenſations when they ought to mourn over their own depravity and ſinfulneſs. The former is an obſtacle, and hinders benefit by the word; the latter is a good preparative, and diſpoſes the ſoul to receive benefit and comfort from the word. "Bleſſed are they that mourn, for they ſhall be comforted."

If the word of God, faithfully preached, does not profit the ſoul, nothing elſe will. That bleſſed word is, in the hand and under the direction of the Spirit, the grand inſtrument of conviction, comfort, and edification to the ſouls of men. If the

word of God, heard in a uniform, conſtant way, does not profit a man (as, it is to be feared, is the caſe with many) it certainly does him injury. See 2 Cor. ii. 16. John xii. 48.

Chriſtian reader, poſſibly you wiſh to know, by ſome indubitable marks, when the word preached is really made profitable. It is ſo when the hearer finds it a *ſeaſonable* word—a word *ſuited* to his caſe and circumſtances—when he finds it a *ſearching* word, trying him both by the law and by the Goſpel; revealing the ſecrets of his heart, and the truth of his ſtate; "*Thou art the man*"—when he finds it an *humbling* word, laying him very low in his own eyes, as the chief of ſinners and the leaſt of all ſaints—a *quickening* word, ſtirring him up, upon all occaſions, to act for God with vigour and intenſe application; "*Thy word hath quickened me*"—a *ſanctifying* word, purifying his heart, and regulating his life according to the will of God. When the word is profitable to a man, it operates upon his heart as fire operates upon metals, ſeparating the dreſs, and purifying the intrinſic ore. *Is not my word as fire? ſaith the Lord.*

Once more, if the word is profitable to a man, it proves a *comforting* word; it breathes a reviving gale upon the fainting mind; it applies the balm of conſolation to the wounded breaſt; it ſoothes at once the ſorrows of the heart, and enables a tried and afflicted believer always to triumph in Jeſus Chriſt. *As our afflictions abound, ſo our conſolations abound alſo.*

That the word of God, faithfully preached, may do you eſſential good, I beſeech you regard the following directions:

1. *Attend it diligently.* Let not any and every little matter prove an hindrance. Suffer not your place at the houſe of God to remain empty, to the grief of your miniſter and fellow members, except when ſome call in Providence will fully juſtify your abſence. Guard againſt luxury and ſloth.

2. *Believe it ſtedfaſtly.* Stedfaſtly, but not *implicitly* without thought and examination. Endeavour to mix appropriating faith with the precious word of divine truth.

3. *Pray over it earneſtly.* Only God can make the word uſeful to ſalvation. The more prayer is practiſed, the more benefit will be obtained by the word.

4. *Apply it faithfully.* Not to *others*, but to *yourſelf.* Never put the word from you, but labour to improve it, by making the beſt and moſt profitable uſe of it. Reader, I am ten-

derly concerned for thy good,—for thy soul's prosperity and welfare. Attend to these friendly hints, I beseech you.—And may the word of grace, in hearing and reading it, prove the power of God to your everlasting salvation. T. H.

INCONSTANCY.

A FRAGMENT.

SCARCELY had Philander entered his closet to meditate on the sermon he had just heard, when his ears were assailed by a sudden rap at the door; and he was quickly informed, that some company waited in the parlour to see him. With much reluctance, increased by the conscious impropriety of Sunday visits, he left his beloved retreat; and upon entering the room, was saluted by the complaisance of Curioso, Mutator and Ventosus. After the formalities of an unexpected interview were adjusted, Philander, addressing himself to Curioso, said, "Where have you been this morning?"—"Why really," replied Curioso, "I can hardly tell; for, to be honest, I have spent a great part of the time in running about."—"Then, I fear," said Philander, "you have not spent the time very profitably."—"Indeed you are much mistaken," answered Curioso, "for I have attended two prayer-meetings and heard three sermons, and it is not dinner time yet."—"How can that be possible?" replied Philander, with an unusual degree of earnestness. "Why," said Curioso, "I heard Diligens at seven o'clock, and as soon as sermon was over, hastened to a social prayer-meeting at a friend's house. After breakfast, I met with some Christian friends in the vestry of our meeting, and spent some time in prayer before service commenced; then, after hearing our minister, I ran as hard as I could to a certain chapel, and was just in time for the text; so that you see I have made a *good* use of my time." Just as he was pronouncing the last sentence, he was interrupted by Philander, who, with a very serious air, told him he much doubted the propriety of his last expression.—"Why so?" said Curioso. "Because," replied Philander, "I think the time could have been better spent."—"Surely," answered Curioso, "it cannot be more profitably spent than in hearing the Gospel."—

"Give me leave, friend," ſaid Philander, "to enquire what were the particular ſubjects you heard inſiſted upon?" The moſt tremendous clap of thunder could not have produced a more ſudden change in Curioſo than did this queſtion. He was mute; but at length, with a faultering accent, he begged that Philander would give him time to *recollect*. "That," replied Philander, "is what I wanted you to *take*. It does not appear to me that you have gained much good by your attendance, when you cannot call to mind even the general outlines of the ſubject. Had you been ſatisfied, as I was, to hear *one* ſermon, with a mind prepared by ſerious ſelf-examination, and after that to retire, in order to apply what you had heard, which was ſuitable to your caſe, you would not only have retained in your memory the precious truths which fell from the lips of the preacher; but might, perhaps, have been able to ſay—They were life and ſpirit to my ſoul." Philander, perceiving that Curioſo was quite embarraſſed, in order to afford him time to recover himſelf, turned the converſation to Mutator, who, finding he was about to be addreſſed, was willing to be beforehand, and ſaid, "Pray who do you think I heard this morning?" "Why," anſwered Philander, "as I know your attachment to Gracilis, it is but natural to ſuppoſe you have attended upon him." "Not I indeed," rejoined Mutator, "I thought you had known that I have entirely left him." "Surprizing!" exclaimed Philander, "left Gracilis! why the laſt time I ſaw you, you were extravagant in his praiſes. His ideas were ſo original, his voice ſo ſonorous, his action ſo graceful, and his manner ſo energetic, you pronounced him the greateſt preacher you ever heard."—"I really thought ſo," ſaid Mutator, "till Eugenio came to town; but he has quite altered my opinion."—"Pray who is Eugenio?" enquired Philander.—"I do not much wonder," replied Mutator, "that you are ignorant of him; this is the *firſt* time of his viſiting the metropolis; but when he becomes known, he will eclipſe every body elſe."—"On what account?" ſaid Philander. "Why," anſwered Mutator, "becauſe——" "I ſuppoſe you mean," ſubjoined Philander, "becauſe he is a different perſon, a new face, that great *Goſpel magnet* of theſe wondering days."—"Surely," ſaid Mutator, "you are not ſerious in talking thus; you mean to banter me."—"Not I, truly," replied Philander; "if you

could learn the impropriety of such a changeable disposition, and act accordingly, it would much more adorn the profession of the truth than does a zealous, but *transient* attachment to a preacher, not because he is really more eminent than others, but because he is of more recent appearance."—"What then," exclaimed Ventosus, who had hitherto been silent, "I suppose you wish us always to hear one minister. This would be lifeless work indeed. Variety and change are essential to improvement." "That I much question," said Philander.—"Such a practice may gratify a fickle mind, and may, in some cases, be attended with advantage; but it is not calculated to increase knowledge or establish the mind. Excuse me for adverting to your case, Curioso," continued he, "it gives birth to the error with which I think you are chargeable, and, perhaps, to several others." Here Ventosus interrupted him by saying, "Really Philander, I think you are very bigotted.—You should remember every person does not think as you do, and therefore give them the same latitude you take for yourself."—"This I will most cheerfully do," said Philander, "and the evil will be cured at once. I embrace the liberty of the Gospel, and wish to extend it to others. Thence I learn that it is *a good thing for the heart to be established with grace.* Now I conceive you pursue methods, which have no tendency to promote this object. You gain no benefit from a minister unless he is popular. If he declines in this respect, you imagine his preaching is dry, insipid, and perhaps *legal*; and concur in the censure of others, that such a person, once a favourite with the public, is not what he used to be. This clearly proves, either that *he* is changed, or that *you* are mistaken; if *he* is altered, it must be either for the better or the worse. In the former case, you are not justified in leaving him; and even in the latter, you may be mistaken in your judgment; and if so, you carelessly, though inadvertently leave *him*, under whom you once profited, and are hereby guilty of a contempt of one of God's messengers. I believe it seldom happens, according to the common course of things, that a minister is the worse for advancing in years. If his knowledge and experience increase, this ought to endear him to the people; whereas, in common, his continuance with them is the ostensible reason for departing from him."

Philander was now aſſailed by all his viſitors, and charged with making unfriendly ſtrictures upon their conduct. "I can only ſay," replied he, with much coolneſs, "that what I have advanced on this ſubject is conſiſtent with reaſon and fact. Let me appeal to your own experience."—"But ſtop," ſaid Ventoſus, "here comes Mnaſon; we will have his opinion." Upon being introduced, he apologized for his intruſion, which he ſaid he ſeldom had occaſion to do on that day, in which he never paid any idle viſits; but he had been to ſee a ſick brother, and finding himſelf weary, had called in for ſome refreſhment. Philander told him that apologies were needleſs in his circumſtances, at the ſame time that he perceived the confuſion of his other gueſts at this undeſigned, but poignant reproof which had dropped from Mnaſon. "We have," ſaid Ventoſus, addreſſing himſelf to Mnaſon, "for ſome time been converſing on a ſubject, which we will now refer to you. Philander condemns the practice of many perſons, in following different popular preachers, and thinks we ought to confine ourſelves *chiefly* to a ſtated miniſtry."—"In that," anſwered Mnaſon, "I think he is perfectly right. You ſee I am now old: I have ſtood for many years a tree planted, I hope, by the Lord's right hand; and though not ſo fruitful as I could wiſh, yet I truſt not altogether barren. I have for many years ſat under the truly venerable Judicator, and find more inſtruction, and as much ſatisfaction in him as ever. With him I began my Chriſtian race. and with him, or ſhortly after him, I hope to end it."—"I am ſure," ſaid Mutator, "the caſe is very different with us: we have been but a few years in the good old way yet, and——" ſubjoined Philander, "have had as many favourites as moons." This ſudden interruption quite diſconcerted them; and though at firſt they intended to ſpend the afternoon with Philander, and the evening at ſome lecture, they now began to prepare for a departure. When Philander perceived this, he told them that he did not judge it a breach of true hoſpitality, to reject ſuch viſits as theſe; "and," added he, "as I never expect, ſo I never prepare for them; but if you take ſuch fare as we have, you ſhall be welcome; and after dinner we will accompany Mnaſon to hear Judicator."—They accepted the offer, and amongſt other things which were mentioned in converſation, Mnaſon particularly requeſted them to remember, that there were relative duties between a

minister and his people which ought most conscientiously to be regarded. On the minster's part by watching for the souls of his hearers; and on the people's part, by holding up, and strengthening the hands of their minister. These duties," continued he, "must be neglected by a conformity to that practice for which you have been contending against Philander." There seemed a general acquiescence in this observation, and the time being come to go to the place of worship they went accordingly, and were seated before the commencement of the service: for it was a maxim with Mnason and Philander never to disturb public worship by a late attendance, which they considered both as *indecent* and *criminal.* They accompanied Judicator in his address to the throne of grace; but were not a little surprised to hear him read for his text the benediction of David, "*Blessed are they that dwell in thy house, they will be still praising thee.*"* From which he took occasion to shew the privilege they enjoyed in having public ordinances to resort to. The duty of such as have this mercy, as consisting in a constant, stedfast, and persevering regard to them. The peculiar advantage which resulted from dwelling in the house of God,—great cause for praise, and a disposition corresponding to it. When the assembly were dismissed, they departed from the courts of God, acknowledging the benefit they had received from the discourse, and resolving, in the strength of divine grace, to be, in future, more *stedfast, and always abound in the work of the Lord, which shall not be in vain.*

CHIOS.

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QUESTION.

Do saints ever lose any degree of grace, or sanctification? Or, Is grace in saints ever diminished, so that a less quantity is now possessed, than at a preceding period?

THIS being among the doubtful subjects, it does not become us to decide positively upon it; yet evidence, perhaps satisfactory, may be produced that saints never lose

* Psalm LXXXIV 4.

any, not the leaſt degree, of that ſanctification which they have attained. This is a ſubject on which revelation only is to be conſulted, and the evidence from revelation is to be obtained from two ſources.

1. Poſitive aſſurances or declarations, that holineſs in ſaints ſhall be progreſſive. It is ſaid, Job. xvii. 9. *The righteous ſhall hold on his way.* This is equal to a poſitive declaration or an abſolute promiſe, that the righteous ſhall maintain his degree of grace, or the progreſs he hath made in the way of holineſs or life. If he doth not this, if the quantity or degree of grace in him be diminiſhed, at that time he doth not hold on his way; but reclines, and his movement is retrogade, rather than progreſſive. It is added, and he that hath clean hands ſhall wax *ſtronger* and *ſtronger*. This alſo aſſerts an increaſing or conſtant improving, which is inconſiſtent with a declining ſtate. It is ſaid, Pſa. lxxxiv. 7. They go from *ſtrength* to *ſtrength*. If this relates primarily to ſaints, equally with the other, it aſſerts that progreſſive improvement of grace with which the diminution of it at any time is incompatible.—If it deſcribed the collection of the tribes of Iſrael from their reſpective reſidences, to ſolemnize the feaſts of the Lord, or of individuals, to attend his worſhip in Jeruſalem, and this were typical of the collection of the numerous communities, or individuals of his people, from the four winds of heaven, in his holy hill of Zion—it teaches, that ſaints in their pilgrimages are continually progreſſing toward that better country, as the tribes of Iſrael progreſſed in their journey to Jeruſalem.—It is ſaid, Iſa. xl. 31. They that wait upon the Lord ſhall *renew their ſtrength*, they ſhall *mount up with wings as Eagles, run and not be weary, walk and not faint:* All which expreſſions imply that conſtant progreſs in holineſs with which the diminution of ſanctification, in any degree, is totally inconſiſtent. Let us now conſider the other ſource of inſtruction.

2. That of compariſon or ſimilitude.—As the ſimilitudes which repreſent the nature and ſtate of grace are numerous as well as various, let it ſuffice only to refer to them, or produce the ſcriptures which contain them. The parables of the muſtard ſeed, and leaven caſt into meal, are probably deſigned to repreſent the nature of grace in the hearts of ſaints, equally with the progreſs of Chriſt's kingdom in the world. In Prov. iv. 16. grace is compared to a ſhining light which ſhines *more*

and *more* until the perfect day.—Iſa. xliv. 4. They ſhall ſpring up as willows by their water courſes. Pſa. i. 1—3. Bleſſed is the man that walketh not in the counſel of the ungodly—his leaf alſo *ſhall not wither*. Mal. iv. You that fear my name—ſhall *grow up as calves* for the ſtall. John iv. 14. The water that I ſhall give him, ſhall be a well of water *ſpringing up* to everlaſting life. 2 Cor. iii. 18. But we all with open face beholding as in a glaſs the glory of the Lord are changed into the ſame image *from glory to glory*. Grace in ſaints is compared to an infant or child. 1 Pet. ii. 2. As new born babes, deſire the ſincere milk of the word, that they may grow thereby. 1 Cor. xiii. 11. When I was a child, I underſtood as a child—but when I *became a man* I put away childiſh things.—Eph. iv. 11. And he gave ſome apoſtles—for the perfecting of the ſaints—till we all come in the unity of the faith, unto a perfect man—that we be no more children, but ſpeaking the truth in love may *grow up* into him in all things which is the head, even Chriſt.—If it be ſaid, As plants wither by drought, and children are diminiſhed by ſickneſs in ſize and ſtrength, ſo grace in ſaints may be diminiſhed by temptations and luſts, the diſtempers of the ſoul; to complete the objection it may be added, and the reaſoning is equally concluſive, as children, by ſickneſs, decay and die, ſo grace in ſaints may decline and become extinct: and is not the argument from the ſimilitude as direct and deciſive for the total extinction, as for the diminution of grace? But ought not a conviction of the conſtantly improving nature of grace to be produced in our minds by aſſurances ſo poſitive and ſimilitudes ſo direct and inſtructive, though no ſatisfactory ſolution of apparent objections could be produced? One general obſervation ſupported by divine teſtimony will obviate all the particular caſes which may be offered under the preſent objection, viz. that the gracious conſtitution which God has eſtabliſhed with his people, proceeds in a manner or order, directly the reverſe of the conſtitution of nature. As it is preſumed this propoſition will be illuſtrated by the ſubſequent remarks, no particular proof of it will be produced. If God has eſtabliſhed ſuch a gracious conſtitution, though children decay, by ſickneſs, in ſize and ſtrength; temptations and luſts, the infirmities of the ſoul, tend to the improvement of grace.—It may be obſer-

ved in this place, though it be a partial digreſſion, that ſymptoms or expreſſions of weakneſs, through diminution of natural ſtrength or mental vigor by the power of ſickneſs, or the infirmities of age, are no real evidence of the decay of grace. As grace does not change the conſtitution, nor the ſtate of the body, nor the faculties of the mind, and theſe are the organs by which grace is exhibited, as theſe are feeble or vigorous, ſuch may be the manifeſtation which grace makes of itſelf. Happily however we are furniſhed with many pleaſing inſtances in which grace manifeſts itſelf with uncommon luſtre amidſt great bodily weakneſs and all the infirmities of age, are ſo many illuſtrations and confirmations of divine truth and fidelity. *In old age they ſhall be fat and flouriſhing*, to ſhew *that the Lord is upright and there is no unrighteouſneſs in him.*

The holy ſcriptures aſſure us, that ſpiritual improvement is the immediate end of thoſe chaſtiſements, of which inward trials are a very important part, which ſaints experience in this life. Our natural parents correct us for their pleaſure, but their heavenly Father chaſtens them for their profit, *that they may be partakers of his holineſs.* And their affliction, inward as well as outward, yield in them the peaceable fruits of righteouſneſs. They produce this happy effect by exhibiting the vanity of earthly objects and diſappointing their expectations from them, mortifying their ſenſual and ſinful deſires and appetites, ſubduing their obſtinate and refractory tempers, and reducing their wills to a quiet and cheerful ſubmiſſion to the will of their heavenly father, and ſo they *learn obedience by the things they ſuffer* :—and by drawing the curtain of time and diſcloſing inviſible ſubjects more affectingly, impreſſing them more feelingly, and exhibiting the glory to be revealed more attractively, they excite ſpiritual affections more ardently ; and thus amidſt temptations without, and trials within, though their outward man periſh, yet is their inward man *renewed day by day* ; while they look at things which are not ſeen and are eternal.—But eſpecially two objections againſt this ſentiment ought to be conſidered and obviated.

I. That the cautions and exhortations addreſſed to ſaints imply at leaſt a poſſibility of declining in grace. *See that ye*

lose not the things which ye have attained, &c. To which it be may replied,

1. That such cautions equally imply a possibility of falling from grace totally and finally; and if they are not a conclusive evidence for the total extinction, neither are they for the diminution of grace.—But it is especially to be observed,

2. That saints are preserved and improve in a gracious state by the exhortations of scripture as a necessary and useful mean for the purpose. It is indeed the only way in which they can be preserved as saints, or in a holy manner, as they exhibit the arguments and motives which excite that voluntary exertion, or those virtuous exercises in which holiness radically consists. If we should suppose that saints were supported in a gracious state without cautions and encouragements, there would be no more holiness in it, than in the preservation of the earth or sea; as it would be an effect of mere divine power, without any intellectual moral exercise whatever. But the address of such motives, of evil to be avoided, and of good to be attained, exhibit objects and furnish opportunity for voluntary exercises, and continually stimulate to holy exertions: the fear of experiencing the fatal effects of declension or apostacy, and the hope of obtaining the blessed reward of progressive persevering grace, exciting the exercise of holy vigilance and assiduity in walking the way of life.—We may now consider the other objection,

II. The experience of the godly.—They find their state extremely various. At times possessed of those views of divine objects which elevate their minds and fill them with holy wonder and joy—from which they decline and descend till they become spectacles of emptiness, guilt and unworthiness, a terror to themselves, and are conscious of those horrid atheistical thoughts, impure imaginations and acts of wickedness which produce serious doubts and enquiries, not so much whether they have declined in grace, as whether they ever had any grace at all—and can it be supposed, that they now possess as great a degree of grace as when in a sublime and elevated frame? To this it may be replied,

1. That many of the blasphemous and atheistical thoughts which saints experience, are not the effects of corruption; but Satanic injections, the fiery darts of their spiritual enemies.—Their impure imaginations, the acts of wickedness

of which they are conſcious; may not be the effects of a decline in grace and the increaſe of corruption, but the fruit of that corruption which previouſly exiſted, drawn into exerciſe by the exhibition of an enticing object. Even theſe *indirectly* promote their growth in grace, by diſcloſing the fountain of wickedneſs in their hearts, giving occaſion for the renewed exerciſe of repentance and humility, riveting thoſe tempers more deeply in them, teaching them more effectually their entire dependence upon the grace of God to preſerve them from ſinning and falling—the worth of pardoning mercy, and, remembering the wormwood and the gall, inculcating leſſons of diffidence, circumſpection and prayerfulneſs, which have an habitual influence over them all their days.—Not only hath moſt important and uſeful inſtruction been derived to the people of God, and eſſential benefit ariſen to individuals from the terrible falls of David, Solomon and Peter, but from theſe falls the overruling wiſdom and grace of God took occaſion to make them more excellent ſaints on earth, and more happy in heaven than they would have been, if they had never fallen victims to temptation.—If any from this ſay, Let us ſin that grace may abound, and do evil that good may come, it is ſufficient, as a preſervative from ſuch abuſe of the truth, to ſuggeſt the obſervation of the apoſtle, *the damnation of ſuch is juſt.*

2. The *feelings* of ſaints are not the teſt by which their ſtate, or degree of grace is to be reſolved. If they feel at ſome time more empty and vile, than at others, it is no certain evidence, nor real ſymptom of the decay, or diminution of grace in them. Theſe mortifying ſcenes may really be high exerciſes of grace; not towards its direct and proper objects, God or Chriſt, or heaven; but indirectly towards themſelves, in repentance, ſelf abhorrence and abaſement of ſoul before God; when they will, they muſt be empty, vile and devoid of grace, in their own eſteem.

3. Theſe ſcenes of humiliation are really neceſſary and highly uſeful. Were the gracious at all times to be ſupported in an elevated frame, they would continue to be like new converts, like the Iſraelites at the Red Sea, in a glow of affection, but extremely ignorant of the artifices of Satan, the deceitfulneſs of ſin, of the blindneſs, pride, obſtinacy and rebellion of their hearts; would poſſeſs much greater degrees

of ſelf ſufficiency and vain confidence, more forward and zealous like Peter, more exp ſed to the influence of temptation, and to diſhonor God and religion through it.—But whom the Lord loves he chaſtens, as well by ſpiritual deſertions and inward conflicts, as by outward trials and afflictions —and the direct exerciſes of grace muſt be ſuſpended—hey muſt deſcend into the dark caverns, and be conducted through the various apartments of a corrupt and depraved heart, and inſpect the wicked and foul ſpirits which inhabit them, for their humiliation and abhorrence; to bring them to loath themſelves for their manifold abominations, mortify their pride and independent ſpirit, and compel them to confide alone in God and grace. Theſe humiliating ſcenes purify and refine them. By theſe grace takes root downward and bears fruit upward, in the greater purity and fervor of their holy affections, and the refinement of their joy and comfort, thoſe peaceable fruits of righteouſneſs which proceed from them.

PEREGRINUS.

To the Editors of the Connecticut Evangelical Magazine.

THOUGHTS

ON LUKE XXII. 22.

"*And truly the Son of Man goeth as was determined of him; but woe unto that man by whom he is betrayed.*"

THESE are the words of the Lord Jeſus on that ſolemn night in which he was betrayed into the hands of ſinners. While he was eating the laſt paſſover with his diſciples, he informed them, that he was about to be betrayed and put to death, and that even one of them would be guilty of this vile treachery. But to ſupport his real friends under this peculiar and diſtreſſing trial, he tells them, that the "Son of Man goeth, as it was determined of him;" teaching them, that however dark and painful this event might appear, yet it had been before determined in the divine counſels, and therefore was neceſſary to accompliſh the wiſe and benevolent purpoſe of Jehovah. "But woe, ſays he," "unto that man by whom the Son of Man is betrayed;" plainly evincing, that

great would be the guilt and puniſhment of this traitor. This paſſage of Scripture refers to one of the moſt wonderful and important events which ever took place in our world. It may therefore ſuggeſt ſome intereſting and uſeful remarks.

1. The death of Chriſt is an event which has been productive of unſpeakable good to the univerſe. It has made the cleareſt and brighteſt diſplay of the divine character and perfections which has ever been exhibited. The wiſdom of God has been wonderfully diſplayed in contriving the way of redemption, in which the divine law and government have been ſupported, ſin diſcountenanced, and yet penitent ſinners pardoned and ſaved. In this way, the ſubtle devices of Satan have been defeated, and over-ruled to anſwer benevolent purpoſes, and good has been brought out of ſin, that worſt of evils.

The inflexible juſtice of God, and his oppoſition to ſin, have been ſtrikingly manifeſted in the death of the Lord Jeſus. For as God ſpared not his well beloved Son, when he took the place of ſinners, but inflicted upon him the moſt dreadful ſufferings; it ſhews his immutable juſtice and oppoſition to ſin, and his fixed determination to ſupport the authority of his law and government. The unſpeakable grace and mercy of God, conſiſting in the exerciſe of goodneſs to the miſerable and ill-deſerving, have been peculiarly manifeſted in the infinite gift of the Saviour, in pardoning ſinners through him, and making them heirs of eternal life. In theſe and various other ways, the death of the Lord Jeſus has been the means of bringing out the divine perfections to the view of creatures, and ſo has been conducive to the glory of God, and to the happineſs of all the inhabitants of heaven. For a view of the divine perfections is one chief ſource of the felicity of all holy beings.—The Scriptures therefore teach, that "unto the principalities and powers in heavenly places is known by the church, the manifold wiſdom of God; and that the angels deſire to look into theſe things."

The death of Chriſt is alſo productive of infinite good, as it has been, and will be, the means of ſaving millions of mankind from everlaſting deſtruction, and of introducing them into unſpeakable and eternal felicity. For had it not been for the death of the Saviour, not a ſingle individual of the human race could ever have been ſaved.

2. It appears that the death of the Lord Jeſus was determined or fore-ordained in the divine purpoſes. This is evident from plain declarations of ſacred writ. It was expreſsly predicted in the Old Teſtament, that the Saviour or Meſſiah ſhould thus die. It is ſaid, Iſai. liii. "He was wounded for our tranſgreſſions, he was bruiſed for our iniquities. He was cut off out of the land of the living. He made his grave with the wicked, and with the rich in his death." And in Daniel it is declared, that "the Meſſiah ſhall be cut off, but not for himſelf." Since the death of Chriſt was thus plainly foretold, in theſe and many other paſſages of the word of God, it certainly muſt have been fore-ordained in the counſels of the unchangeable Jehovah. Accordingly it is expreſsly declared by the voice of inſpiration, that he was "delivered by the determinate counſel and fore-knowledge of God;" and that "Herod and Pontius Pilate, with the Gentiles, and people of Iſrael, were gathered together againſt thy holy child Jeſus, for to do whatſoever thy hand and thy counſel determined before to be done." Peter alſo in his firſt epiſtle, ſpeaking of being redeemed by the precious blood of Chriſt, ſays, "who verily was fore-ordained before the foundation of the world." And in Revelation he is called the "Lamb ſlain from the foundation of the world," becauſe his death was fixed in the purpoſes and view of God from the beginning of the world, or from eternity. Again, it is ſaid that Chriſtians were choſen in Chriſt before the foundation of the world; which plainly ſhews, that his death, by which they are ſaved, was eternally determined upon in the counſels of God. The Lord Jeſus therefore declared, "And truly the Son of Man goeth as it was determined of him." From theſe and other expreſs declarations, of Scripture, it is evident, that the death of the Lord Jeſus was fore-ordained in the immutable and eternal purpoſes of Jehovah.

Beſides, ſince the death of Chriſt is a matter of ſuch infinite importance to the glory of God, and the eternal happineſs of mankind, it is certain from reaſon and the divine perfections, aſide from expreſs declarations of Scripture, that it muſt have been determined or fore-ordained by the omniſcient unchangeable Jehovah, "who worketh all things after the counſel of his own will, and to whom all his works are known from the beginning."

3. It appears from the ſacred Scriptures, that thoſe who were concerned in bringing about the death of the Saviour, were very criminal. The great guilt of Judas in thus baſely betraying his Lord and Maſter, is evident from his own confeſſion. His conſcience filled him with ſuch guilt and horror for his wickedneſs, that he brought back his thirty pieces of ill-gotten ſilver, ſaying, "I have ſinned, in that I have betrayed innocent blood." The money which he received for his treachery is called the "reward of iniquity." His great wickedneſs is alſo manifeſt from the dreadful denunciations againſt him. It is declared by the Lord Jeſus himſelf, "Woe unto that man by whom the Son of Man is betrayed: it had been good for that man if he had not been born." He is called "a devil, and the ſon of perdition." And as a token of God's awful diſpleaſure againſt his peculiar wickedneſs, he was permitted in a fit of deſperation, to go and hang himſelf. "And falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out." Theſe various conſiderations clearly prove the great guilt of Judas. It is alſo equally evident from the word of God, that the Jews and Pilate were very criminal in putting to death the Saviour. For it is expreſsly declared, that, "with wicked hands they took and crucified him." The Jews are ſpoken of as being very criminal for being the murderers and betrayers of the *holy and just One*; and it is ſaid, that wrath was come upon them to the uttermoſt, for killing the Lord Jeſus and their own prophets. And Jeſus ſaid to Pilate, "He that delivered me unto thee hath the greater ſin; ſhewing that Pilate was criminal in ſome degree for putting him to death, but that his ſin was not ſo aggravated as that of Judas and the Jews, who delivered him up to him. It is evident then, from expreſs declarations of Scripture, that Judas and thoſe who were concerned in betraying and murdering the Lord of glory, were very criminal.

4. But it may be here inquired, how they could be criminal or deſerving of puniſhment in thus bringing about the death of Chriſt, when it was fore-ordained, that he ſhould be thus put to death?

In anſwer to this inquiry, it may be obſerved,

1ſt. It is certain from expreſs declarations of Scripture, as well as from the divine perfections, that the death of the Lord Jeſus was predetermined in the eternal counſels of the unchangeable Jehovah. And it is equally certain, from the

plaineſt declarations of God's word, that Judas, the Jews and Pilate, were guilty of great wickedneſs in betraying and putting him to death. We cannot deny either of theſe propoſitions, without flatly contradicting the moſt expreſs aſſertions of divine inſpiration. Can any one who believes the holy Scriptures, deny that the death of Chriſt was fore-ordained, when it is plainly declared, that he was "delivered by the determinate counſel and fore-knowledge of God;" and "Herod and Pontius Pilate, with the Jews and people of Iſrael, were gathered together againſt the holy child Jeſus, for to do what God's hand and counſel determined before to be done?" Or can a believer of Scripture deny, that thoſe who betrayed and put him to death were criminal or ſinful, when it is expreſsly aſſerted, that with "wicked hands he was taken, crucified and ſlain," and when Judas confeſſed that he had ſinned in betraying innocent blood? Should it then even be allowed, that we were not able fully to diſcern how perſons could be criminal for doing what God's hand and counſel before determined to be done; yet this would be no certain evidence that it was not the caſe. For there are many truths reſpecting the perfections and operations of God, which are quite above our comprehenſion. Thus it is certain from Scripture and reaſon, that God has exiſted from eternity without any beginning or cauſe of his exiſtence. Every rational mind muſt aſſent to this truth, and yet nothing can be more incomprehenſible than the eternal uncauſed exiſtence of Jehovah. It is certain from Scripture, that Jeſus Chriſt was both God and Man in two diſtinct natures, but one perſon. But how the divine and human natures could be thus united in one perſon, is quite above our comprehenſion. Or who can fully comprehend, how ſpirit can operate upon matter, or a volition of the ſoul move the limbs of our bodies? Suppoſing therefore, that we were wholly unable to comprehend how we could be criminal in doing what God had fore-ordained; yet it would no more prove that this was not the caſe, than our being unable to comprehend God's eternity, or the divine and human natures in the perſon of Jeſus Chriſt, would be proof againſt theſe truths; or than our being unable to ſee, how the ſoul can act upon the body, will prove that we have no ſoul. But,

2d. Perhaps by candidly attending to the ſubject we may ſee, how Judas and the others concerned in the death of the

Saviour were free agents and criminal in doing what "God's hand and counsel before determined to be done." Free agency or accountability implies a power of choosing as we please, and of acting as we choose. When therefore a rational person, in view of motives, voluntarily chooses any object or course of conduct, he is a free and accountable agent. And if he voluntarily pursues sinful courses to gratify his wicked temper, he is evidently criminal. To apply these observations to the present subject: Judas was not compelled to betray his Lord and Master against his choice and inclination. But he went freely, of his own accord, to the chief priests, and offered to betray Jesus for thirty pieces of silver, and he voluntarily conducted the band which seized him, to the garden, where Jesus was wont to resort. He was guilty of this base treachery for the sake of filthy lucre, or to gratify his covetous disposition. The chief priests and elders voluntarily convened to consult, how they might take Jesus, and put him to death. And they were perfectly voluntary in giving Judas the thirty pieces of silver—in sending a band to take him, and in importuning Pilate to crucify him. They thus sought his death to gratify their envious, malicious feelings towards him. Pilate also, contrary to every principle of justice and humanity, chose to condemn and put him to death in order to please the chief priests and elders, secure the favor and stop the clamors of the multitude, and thus promote his own private, selfish interest. It is evident from these considerations, that these persons were very criminal in betraying and murdering the Lord of glory, although they thus did "what God's hand and counsel determined before to be done." For in doing it, they were free and voluntary—acted from a wicked temper and motives, and had no regard to the will or purpose of God. And although they fulfilled his purposes and predictions, yet they "meant not so; neither did their heart think so." But they were wholly actuated by a selfish and sinful temper.

5. It may be again inquired, how it was just to consider those concerned in the death of the Lord Jesus, as criminal and deserving of punishment; when in doing it, they brought about an event, which has been productive of so much good in promoting the glory of God and the happiness of mankind.

It may be obſerved in anſwer to this, that criminality or ill-deſert conſiſts in the temper or motives from which we act, and not in the conſequences, which, through divine interpoſition may flow from our actions. For inſtance, ſuppoſe that a phyſician gave a patient a doſe of poiſon with an intention to deſtroy his life; but the poiſon inſtead of deſtroying him was unexpectedly the means of curing him of ſome troubleſome and dangerous diſorder. In this caſe it is evident, that the phyſician would be very criminal, and even a murderer in the ſight of God, ſince he deſigned to take the life of the patient; although contrary to his intention, it proved the means of great good to him. God's overruling the murderous attempt of the phyſician for good, does not render his intention at all the leſs criminal. So although the death of Chriſt has been overruled for unſpeakable good; yet it was contrary to the intention of thoſe, who procured his death. They had no deſign to bring about this great good in promoting the glory of God, and happineſs of his kingdom, but they were acting in direct oppoſition to theſe. It is evident therefore, that they were as criminal and ill-deſerving, as though God had not overruled it to anſwer any good purpoſe. For his bringing good out of their wickedneſs, did not in the leaſt alter their wicked temper and deſigns, in which their criminality conſiſted.

A few of the reflections, ſuggeſted by the ſubject, will now be briefly noticed.

1ſt. The ſubject clearly ſhews, that the divine decrees or foreordination are not at all inconſiſtent with our free agency or accountability and criminality. For the ſcriptures expreſsly declare, that Jeſus was "delivered by the determinate counſel and foreknowledge of God," and that in putting him to death, they "did what God's hand and counſel determined before to be done," and yet that "with wicked hands he was taken, crucified, and ſlain." When therefore perſons object, as many do, that if God decrees or *foreordains whatever comes to paſs*, mankind cannot be free agents or criminal for any of their conduct; they directly contradict the ſcriptures, and are oppoſing, not merely the reaſonings of men, but the plaineſt declarations of the word of God. If any aſſert, that foreordination is inconſiſtent with our being criminal for our wrong conduct; they go directly in the face of ſcripture, which de-

clares, that with wicked hand they took and crucified the Saviour, although it was what God's hand and counsel determined before to be done. It is certain therefore, if the bible is true, that persons may be criminal for doing what is decreed or foreordained—And those, who deny this truth, ought to take heed lest haply they be found fighting against God, and reject his counsel against themselves.

2d. The subject teaches, that God's bringing good out of the evil conduct of the wicked, and overruling all events for the promotion of his glory and the happiness of his kingdom, affords no excuse or encouragement for sin. For although God will thus cause the wrath and wickedness of man to praise him, contrary to the designs of the wicked; yet this, as already shewn, does not alter their motives and intentions, in which their criminality consists, and so cannot lessen their guilt, or afford them any excuse. The impenitent also will as certainly be punished for all their sins, as though they were not overruled for any good. For it is declared, that God will render "indignation and wrath, tribulation and anguish to every soul that doth evil"—that the Lord Jesus will take vengeance on them that obey not the gospel, who shall be punished with everlasting destruction—that they shall receive according to the deeds done in the body, and that without holiness no man shall see the Lord. It is evident therefore, that the idea of God's overruling all things for wise and good purposes can afford no encouragement to indulge in sin, since this will not in the least lessen the guilt, danger or punishment of the impenitent. And if any are disposed to take encouragement from it to live in sin, and to say, "Let us do evil, that good may come;" it manifests, that they are the servants of sin, in the gall of bitterness and bonds of iniquity, and in the broad road of destruction.

3d. The consideration, that God worketh all things after the counsel of his own will, overrules them to answer the wisest and best purposes, and will bring good out of all the evils which take place in the universe, must afford the greatest support and consolations to all the truly pious or benevolent. For amidst all the evils, troubles, confusions and darkness of the present state, they may reflect, that a God of perfect wisdom and benevolence is at the head of the universe—is carrying into execution his wise and benevolent purposes, and will

render every event conducive to his glory and the beſt good of his univerſal kingdom. How calm and peaceful will ſuch conſiderations render the friends of God under the moſt dark and threatening appearances? Their hearts may be fixed, truſting in God. They are ſafe in every ſituation. All things in this life are working together for their good. And death will be their unſpeakable gain, will remove them from every trouble and ſorrow to manſions of endleſs peace and joy.

Finally, the ſubject ſhews the wretched, and dangerous ſtate of the impenitent. They have no part or lot in theſe infinite bleſſings, nor any real ſource of comfort and ſupport under the evils and troubles of life, or in the trying hour of death. For they are in a ſtate of rebellion and oppoſition againſt the infinite Jehovah, under his awful diſpleaſure, and expoſed to all the dreadful threatenings of his holy word. He can eaſily blaſt all their proſpects—will diſappoint their attempts againſt his cauſe and people, and overwhelm them in unſpeakable and everlaſting wretchedneſs, if they hold out in their oppoſition. "Let the potſherd ſtrive with the potſherds of the earth: but woe unto him that ſtriveth with his Maker." It is in vain, O ſinners, to contend with the Almighty by opppoſing his law, government, or the truths of his word. How eaſily can he cruſh you and all your feeble attempts beneath the weight of his Almighty vengeance, and ſink you down to remedileſs perdition? "Can your heart endure, or your hands be ſtrong; when he ſhall come out in judgment againſt you?" "Conſider this, ye that forget God, leſt he tear you in pieces, and there be none to deliver." Do not deſtroy yourſelves by ſtanding out in your impenitence and oppoſition. But "Be ye reconciled unto God." "Acquaint now yourſelves with him and be at peace, and thereby good ſhall come unto you."

H. E.

A JOURNAL

Of a Miſſion to Sanduſky, Brownstown, and their Vicinities, under the Direction of the Board of Truſt of the Western Miſſionary Society, by George Scott, A. M. and Mr. John Bruce, Student; performed anno Domini 1804.

July 30, 1804. ACCORDING to appointment of the Board of Truſt, I ſet out on a miſſion to Sanduſky, Brownstown, and their Vicinities. Met Mr. Bruce at the river Ohio, oppoſite Georgetown. Thence we proceeded on to the Moravian road, where we overtook a number of Indians of the Delaware nation, among whom was a certain old man of the name of Lyon, who underſtood the Engliſh language. He informed us that he had a deſire to ſend his ſon to ſchool; and for this purpoſe he propoſed to bring him to my houſe in about forty days: the boy is about ſixteen years of age. After parting with theſe Indians, we continued on our journey, without any thing remarkable occurring, till we had croſſed Sugar creek, and rode a few miles into the woods, when we came to an Indian's camp, whoſe name was Beaver Hat. There were three families encamped together, all of the Delaware nation. With them we encamped: this was on the 1ſt of Auguſt. We had conſiderable converſation with them, as they could underſtand ſome Engliſh. We propoſed taking ſome of their children to ſchool, and one woman appeared very deſirous to ſend her ſon, but did not determine the matter.

Thurſday Auguſt 2. We left theſe Indians and proceeded on beyond the French village about two or three miles, where were two paths. Here we were at a loſs to know which to take, thinking the right hand path might perhaps lead to the mouth of the river Huron: we therefore reſolved to take the left, as we ſuppoſed we had come paſt the path that led to Upper Sanduſky. After riding about a mile, we concluded the path inclined too much to the ſouth, therefore returned to the other, along which we rode about a mile and encamped.

Friday, 3. We were ſtill at a ſtand which of the two paths we ought to take; the one appeared to bear too much toward the ſouth, and the other too much toward the north. At firſt we had thoughts of riding back to the village to inquire; but on conſultation, we concluded it would be ſafer to go by the

way of Upper Sanduſky than by Huron, therefore reſolved to return to the other path which we did, and travelled along it perhaps 15 or 16 miles, when we came to a village of Delawares on Whitewoman river. Here we inquired for Upper Sanduſky, but could obtain no information of the road. We then inquired for Snipſtown, and they directed us to a path ſtraight acroſs the hills. This led into the path on which we travelled this morning; ſo that we found we had our old footſteps to trace right back again to the place we lodged laſt night, where we arrived about the middle of the afternoon.—Our looſing our road to-day prevented us from arriving at Sanduſky till Sabbath the 5th. We arrived however in time to preach to the Indians, who were collected for that purpoſe by Hampton Northorp. There were but few of the Indians in town, the greateſt part of them being gone to Detroit, to attend a council there, and to receive their preſents. As many of them, however, as were at home, attended, received us with friendſhip, and ſhook hands with us in the moſt cordial manner. I addreſſed them with a diſcourſe by way of exhortation, in which I informed them of the love and friendſhip our Preſbyterial body had for them, which excited them to ſend us again to teach them the way of life—That love to their ſouls had prompted me to come and pay them another viſit, and encounter the dangers and hardſhips of the wilderneſs to make them an offer of ſalvation—Then explained to them the ſubſtance of that text, "Come unto me all ye that labour and are heavy laden, and I will give you reſt." All ſeemed exceedingly attentive and ſolemn. After the diſcourſe they all ſhook hands with us in token of friendſhip. We then parted with them, and went to Mrs. Whitaker's for lodging.

Monday, 6. Having appointed to meet the Indians again to day, we accordingly went up to town. Before they collected, I had conſiderable converſation with the Flying Arrow, i. e. Young Barnet. He informed me that he was not ſo diſtreſſed as he had been, and ſeemed to ſignify that he had obtained a hope. I enquired what was the foundation of his hope? He told me that he believed he had come to ſee that ſin was ſuch a wicked thing that GOD would be juſt in condemning us for the leaſt ſin to all eternity—That the natural evil of our heart is ſo great, that it would be juſt in GOD to caſt us off

forever, notwithſtanding all our prayers and repentings—That GOD has a right to all our ſervices, and to puniſh us if we refuſe them—That there is no way in which we can obtain ſalvation but through Chriſt; and in him there is a full ſalvation. Upon further enquiry, what diſcoveries he had concerning Chriſt and the plan of ſalvation, he told me he thought he had come to believe that there was ſufficient in Chriſt to ſave all that come and accept of him for ſalvation, and that Chriſt would not caſt off any that come to him, although they had been the worſt of ſinners. He ſaid he thought he had come to ſee that he never could help or ſave himſelf—that he muſt quit depending on himſelf, and give up all into the hands of Chriſt, and let him do the whole—that Chriſt was all-ſufficient, and ſuitable to all his wants. I aſked him how Chriſt could ſave a ſinner without doing a diſhonour to his own law, which could give up none of its claims, and the juſtice of his Father, which was engaged for the vindication of his law? He anſwered to this effect—That Chriſt had ſatisfied the law.—This was the ſubſtance of the converſation. I then endeavoured to inſtruct him farther in the doctrines of ſalvation, and cautioned him to take great care not to ſet down ſatisfied with preſent attainments, pointing out to him the evidences of grace working in the ſoul, and urged him to make his calling and election ſure, on ſcriptural and evidential grounds.—He ſaid he thought he had ſtrong deſires after GOD, after more knowledge of him and his law, and that he wiſhed to be entirely devoted to his ſervice. After this converſation, Hampton Northorp informed me that ſome of the chiefs had ſent for a pretended prophet in the Cornplanter's nation, a brother to the Cornplanter (who taught the Indians there) with a deſign to hear him in order to form a choice who ſhould be their teacher. This circumſtance appears ſomewhat alarming, as theſe poor people are ſo eaſily deceived by ſuperſtitious dreams and viſions. One circumſtance, however, encouraged my hopes:—Perhaps Satan is now uſing his laſt efforts here, by transforming himſelf into an angel of light; but GOD can baffle all his ſchemes. The people being collected, we went to the houſe of Young Barnet, where I preached to them on Iſai. i. 18. The audience appeared attentive and ſolemn—After ſermon, Hampton Northorp, informed me that the Indians had met in ſociety on Sabbath days ever ſince Mr. George

Foulks was out, till the Sabbath or two laſt paſt—That toward the laſt, the Old Crane and Young Cornſtalk had chiefly taken the lead, and had begun to conduct their ſocieties in the Roman Catholick form, by confeſſing their ſins, then praying for pardon. The principal ſpeaker in their ſociety at firſt was Young Barnet, who is called the Flying Arrow; but afterwards one Reed, a chief whoſe name is Cornſtalk, and Old Crane, who is king of all theſe ſmall nations, took the lead. When we parted with the Indians this evening, we invited them to attend ſermon to-morrow at Mrs. Whitaker's.

Tueſday, 7. This day a number of Indians met according to appointment at the houſe of Mrs. Whitaker, and I preached to them on theſe words—"If any man ſerve me, him will my Father honour." I endeavoured to ſhew what it was to ſerve Chriſt, or how we ſhould ſerve him; and then pointed out ſome things in which the Father would honour the true ſervants of Chriſt. During the diſcourſe, numbers appeared very ſolemn, eſpecially Young Barnet, who trembled and ſhook in ſuch a degree, that for ſome time I expected he would have fallen. After ſermon a number of the old people ſhook hands with us in a very friendly manner, and then returned home. Young Barnet remained ſome conſiderable time after the reſt were gone, for the purpoſe of converſation. He informed me that his fears had generally left him—That he now feared nothing ſo much as diſhonouring GOD—He was afraid of his wicked heart, that it would deceive him—That although his trouble had abated, he found great difficulty in ſtruggling againſt his wicked heart—But he thought he was more willing to be reſigned to the diſpoſal of Providence than formerly. I found he was effectually weaned from the Roman Catholick ſcheme, and under doubts concerning the prophet. I endeavoured to ſhew him that we were to look for no prophecy in our day; that the viſion and prophecy were ſealed up when the canon of Scripture was complete; and that there was a woe pronounced againſt the dreamers, ſaying, I have dreamed, I have dreamed, &c.

Thurſday, 9. This morning I ſet out, accompanied by Meſſrs. Bruce and Northorp, for Brownſtown and its vicinities. We arrived at the river Raiſon on Saturday the 11th. Here are a conſiderable number of Engliſh people ſettled along

this river, who prevailed upon me to ſpend the Sabbath with them. Put up at the houſe of a Mr. Bond. Here Mr. Bruce was taken exceeding ill, and we began to be apprehenſive that he was about to have an attack of the Lake fever, which ſometimes prevails much in this country.

Sabbath, 12. This day a reſpectable number of Engliſh people collected at the houſe of Mr. Bond, and I preached two ſermons to them. Here appears to be a reſpectable body of people, who purpoſed to form themſelves into a congregation, and apply to the Synod to ſend a miſſionary to be ſtationed at this place, and to preach to them as much of his time as could be ſpared from the miſſion; and they, on their part, propoſed to raiſe what they could for his ſupport, at leaſt a part of his time. For this purpoſe, they requeſted me to appoint a day, and preach to them on my return. Next Thurſday was appointed for that purpoſe. After ſermon we went and lodged with a Mr. Anderſon, an Indian trader, who treated us with much friendſhip and politeneſs.

Monday, 13. This morning Mr. Bruce ſeemed much better; we therefore ſet out for Brownſtown, where we arrived about one or two o'clock in the afternoon. We went immediately and made our buſineſs known to the chiefs, requeſting a hearing on Wedneſday next. This they abſolutely refuſed, ſaying they had a prieſt there already, and therefore could hear no other. The prieſt alluded to was a French Roman Catholick, who had preached among the Indians as far as Michilimachinac, and was now on his return to the river Raiſon, where was his reſidence. This prieſt had propoſed to the Indians to come and live among them, and I believe they were at firſt very much taken with him. I now began to be apprehenſive that he would be very injurious to the miſſion, as I am informed he is exceedingly bigoted and ſtrenuous againſt all other denominations.* We then rode about a mile, to the houſe of a Mr. Walker, who is employed as interpreter for

* *While we continued here, the Indians began a ſtrange kind of exerciſe, by way of worſhip or charm for ſome that were ſick. They all ſat round a handkerchief which they had ſpread out on the floor, on which they played a ſort of game, ſomething like dice, with black and white beans. During this play, all kept up a ſtrange kind of noiſe, or whooping. How ſtrangely are theſe people infatuated with enthuſiaſtic ſuperſtition!*

the United States to the Wyandot Indians. He lives at the mouth of Detroit river. When we arrived at Mr. Walker's, Hampton Northorp informed us that he had ſpoken to ſome of the Sanduſky chiefs concerning ſending their children to ſchool; that they had told him they would return him an anſwer when the preſent council at Detroit was ended. He obſerved, that unleſs ſome of us went to Detroit we ſhould not ſeethem He likewiſe urged, that it would be proper to try to get Mr. Dervet, the ſuperintendent of Indian affairs, in our favour, as he had great influence with the Indians; and as it was but eighteen miles diſtant it would not detain us long. To this we all conſented, and I purpoſed to go with Mr. Northorp. But when we came to view our horſes backs, both Mr. Bruce's and mine were in ſuch a condition as to render it impracticable. It was therefore determined that Mr. Northorp ſhould go and do what he could. I wrote to Mr. Dervet, the ſuperintendent, informing him that I had intended to call upon him myſelf, but was prevented by the ſoreneſs of my horſe's back; that I was ſent by the Weſtern Miſſionary Society as a miſſionary to the Indians, and requeſted his permiſſion and approbation; for the obtaining of which I ſent on the permit from the Preſident, and my own certificate.—Mr. Northorp then ſet out for Detroit, and we remained at Mr. Walker's.

Tueſday, 14. This morning Mr. Bruce went up the river about two miles to ſee George Blue Jacket, and in the afternoon George came down with him and invited me to go up; which I did, but had not been long there before Mr. Northorp returned from Detroit—Informed us that Mr. Dervet had ſpoken to the chiefs at Detroit informing them of my arrival, being ſent by the Preſbytery of Ohio under the direction of the Synod, and by permiſſion of their father the Preſident. He recommended me as a perſon of character, who was appointed by a reſpectable body of divines; and therefore requeſted them to pay that attention to me that was due to a father that wiſhed them well. This ſpeech I afterwards found had great influence with the Indians. But to return, Mr. Northorp informed me that the council had broken up and that Mr. Walker would be home this evening. I therefore thought it beſt to return to his houſe in order to conſult with him what was beſt to be done. Soon after our return

Mr. Walker arrived with three Indians, two of which were chiefs, viz. one named Joſeph and the other Walk-in-the-water. They all ſhook hands with me in the moſt friendly manner, and eſpecially old Walk-in-the-water who ſhook hands with me and kiſſed both my cheeks. We then ſat down, when Walk-in-the-water informed me that Mr. Walker had told him that the chiefs of Brownſtown had refuſed me a hearing. He ſaid he came on purpoſe to have matters rectified—That altho' there was a prieſt here already, they might hear both—That it vexed him that his father ſhould be ill treated; and that he had brought the other chief Joſeph, who was a religious chief, on purpoſe to ſee matters right. He ſaid likewiſe that he would have the chiefs called early next morning, and then let me know the reſult of their conſultation. I thanked him for his attention, and kindneſs in coming down, and I made no doubt but he and the other chiefs would endeavor to do that which was right. Thus ended our converſation, and after prayer we betook ourſelves to repoſe.

Wedneſday, 15. This morning the two chiefs repaired to town as early as poſſible, and after breakfaſt old Walk-in-the-water returned with another chief, whoſe name was Round Head, one of the principal chiefs of this town. They informed me that the reaſon why the chiefs had refuſed to hear me, was, The prieſt, hearing of my coming, had warned them not pay any attention to me, alledging our religion was quite different from that in which they were taught, and which they profeſſed—They further informed me, that old Walk-in-the-water had called the chiefs together and informed them what their father, Mr. Derver, had ſaid to them at Detroit. The other chiefs then propoſed to mention the caſe to the prieſt; which they did—But he oppoſed it with bitterneſs, and in a great paſſion ſaid that if they gave me a hearing, he would leave them immediately. When he withdrew they reſolved to hear me after he was gone, which he purpoſed to do this evening. Theſe two chiefs obſerved that the prieſt had given ſome offence; becauſe he had preached to them not to get angry at one another, and yet he was the firſt to get angry. After they had finiſhed their apology and obſervations, I thanked them for their kindneſs and attention, aſſuring them that altho' there was ſome difference

between our perſuaſions, I did not intend to raiſe diſputes concerning profeſſions, but to preach the goſpel of Chriſt. After this, the two chiefs entered into a free converſation on various ſubjects. At firſt they requeſted to know my opinion concerning plays for the recovery of the ſick? I felt myſelf under great difficulty how to anſwer this queſtion, leſt I might give offence, and prevent myſelf from an opportunity to preach to them. I thought at firſt to evade the queſtion, and informed them that if any were ſick among us, we went to ſee them—converſed with them, and prayed for them. This did not ſatisfy theſe chiefs, but they wiſhed an anſwer to their queſtion—I informed them that if this was done by way of worſhip or by way of charm, we held it to be exceedingly ſinful; as it was not the mode of worſhip preſcribed in the word of God, but contrary thereto. They then aſked me if I could pardon ſins, informing me the manner their prieſt proceeded in confeſſing them, and in pardoning their ſins? I anſwered that we held, and the Bible informed us that none but God could pardon ſins—That we urged ſinners to repentance for their ſins to confeſs them to God alone, to forſake them and turn to God thro' Chriſt &c. and that when they repented, and gave evidence of a gracious diſpoſition, we had authority to encourage them, ſhewing them that he who believes and repents ſhall be pardoned, and that if their repentance is ſincere, they have ground to be aſſured of the pardon of their ſins. The chiefs appeared ſatisfied with this anſwer, and ſeemed to ſignify that they thought we were right. After this we had conſiderable converſation on various ſubjects till about 12 o'clock, when the chiefs returned to all appearance highly pleaſed. This afternoon, a few white people who lived in the neighborhood, together with Blue Jacket's family, met at Mr. Walker's, where I preached to them on Pſa. ciii. 3. "Who healeth all thy diſeaſes." In which I compared ſin to a diſeaſe, then directed to Chriſt as the phyſician. After ſermon, a chief, named Set-the-Powder, came and informed me that the prieſt was gone, and that the chiefs would attend with the reſt of the Indians to hear me to-morrow morning at any hour. I thanked the chiefs for their attention to me, and him for bringing the meſſage. I had ſome little converſation this afternoon with George Blue-Jacket, and found him to be under very ſolemn exerciſe of mind.

From what I can learn concerning Blue Jacket, the reports which we had heard concerning him were more unfavorable than true. He told me he had been very careleſs, but now wiſhed to be more punctual and earneſt in every duty. Mr. Bruce, who had lodged with him, informed me, that George Blue-Jacket, his wife and ſiſter, were all under ſolemn impreſſions of mind.

Thurſday, 16. This morning, Mr. Bruce returned from George Blue-Jacket. He informed me that George had now reſolved to engage in his duty both in ſecret and in the family, which he had for ſome time neglected—That he would acknowledge to the family that he had done wrong in his neglect of worſhip, but that was no reaſon he ſhould continue in the wrong. The women alſo ſeemed much exerciſed, and declared that they deſired to be religious, but that they were ignorant and knew not how to pray, nor to underſtand the bible. George promiſed to learn them according to the beſt of his knowledge. We now haſtened over to the town, where I preached to a conſiderably large auditory on Iſa. xlv. 45. They appeared very attentive, and ſome of them very ſolemn during the diſcourſe; and the chiefs frequently, after their manner in council, would give their approbation to what was ſaid. After I had finiſhed my diſcourſe, Hampton Northorp addreſſed them at conſiderable length, on the advantages of religion. We then opened to them the other part of our buſineſs concerning giving their children an education. The chiefs and I had conſiderable converſation on the ſubject. They appeared exceeding friendly—and when we parted with them, they ſhook hands with us in a friendly manner, and thanked us for our viſit; they returned particular thanks to their father (for ſo they called me) for coming to inſtruct his children, aſſuring me that they were well pleaſed with what I ſaid, and believed the whole to be true. They likewiſe ſent thanks to their fathers of the Preſbyterial body, for ſending us to teach them theſe things. We then parted with them, and returned as far as Stony creek, within about ſeven miles of the river Raiſon. I felt much concerned for the diſappointment of theſe people with whom I had conſented to be this afternoon; but an opportunity now offering of an interview with the Indians, I thought it my duty to attend

to this opportunity, altho' I ſhould ſtay ſome days longer at the river Raiſon.

Friday, 17. Rode to Mr. Bond's at the river Raiſon, where I was requeſted to tarry and preach on the Sabbath day, to which I conſented, as it would be impoſſible after preaching a ſermon, to arrive at Sanduſky this week. Here Mr. Bond preſented me with a paper containing propoſals for a miſſionary to ſettle here, which was concluded and agreed upon yeſterday. In this article they propoſed to give to the miſſionary for their part two hundred dollars and a parſonage farm, provided ſaid miſſionary would teach a ſchool at this place, allowing him a part of his time to viſit the Indian villages.

Sabbath, 19. Preached two ſermons to a reſpectable audience, one upon Romans vii. 9. the other on Jer. xxxi. 19. In the after part of the day a number appeared very feeling; and the proſpect of a ſtated miniſtry being uſeful appeared flattering.

Monday, 20. Set out this morning for Sanduſky, where we arrived on Tueſday the 21ſt in the evening.

Wedneſday, 22. Mrs. Whitaker informed us that Mr. Spicer would be here to day and probably Peter Johnſton's conſin, whom we had invited to go in with us to ſchool. Mr. Spicer intended ſending his little boy named James, who was juſt turned of three years of age, and for this purpoſe ſhe expected he would come this day to converſe with us. Mrs. Whitaker alſo propoſed to ſend her ſon James with us, and to ſend her eldeſt ſon Iſaac to ſchool in the fall.

Thurſday, 23. This day Mr. Northorp and I ſet out for Upper Sanduſky; arrived at Green Camp village, otherwiſe called Spicer's village in time to preach a ſermon. Lodged this evening at Mr. Spicer's—Mr. Spicer is a white man who was taken priſoner at Ruff's creek on the Monongahela, but his wife is a ſquaw of the Senaca nation. He determined to ſend his little boy with us to ſchool.

Friday, 24. Set out for Upper Sanduſky, where we arrived in time to preach a ſermon. I preached on theſe words, To you is the word of this ſalvation ſent. All ſeemed attentive, and a number appeared very ſolemn. Here were two chiefs who thanked me for the ſpeech I had made, and after a ſhort conſultation between themſelves, the chiefs came and invited me to ſtay and preach to them on to-morrow. I in-

formed them that I had appointed and promiſed to preach at Mrs. Whitaker's on Sabbath day, nevertheleſs if they would meet early to-morrow morning I would preach another ſermon to them. To this they readily conſented, then ſhook hands with us and bid us good night, and we retired for lodging.

Saturday, 25. Early this morning the chiefs ſent a young man to inform the people that I was to preach, and ſent word to us that they were waiting for us. We then proceeded to the houſe intended for worſhip, where I preached to them on Rev. xxii. 17. All were attentive, and a number appeared conſiderably feeling. After ſermon the chiefs again thanked me as their father for the inſtruction I had given them. They then all ſhook hands with us from the oldeſt to the youngeſt; even children who could ſcarcely ſpeak were commanded to ſhake hands with us. Here appears very flattering proſpects, perhaps as much ſo as any place I have been in. A great alteration has taken place among the people, and eſpecially among the chiefs, two years ago this place was in the greateſt oppoſition againſt the goſpel, and now the chiefs themſelves are in favor; and two of them, contrary to their cuſtoms, ventured to invite me to preach again, without calling a council for the ſame, an example without precedent among the Indian tribes. After parting with theſe people we returned to Mr. Spicer's.

Sabbath, 26. This morning I rode down to Mrs. Whitaker's, where we had appointed ſermon. This turned out to be a rainy day, which prevented many Indians from attending. A number, however. did attend notwithſtanding all the rain, and I preached to them from Prov. xxviii. 13. Still great attention and a conſiderable appearance of feeling, eſpecially with Young Barnet, and a couſin of his named Cub, who appeared very ſolemn, and I would fain hope received ſome ſerious impreſſions, for he waited ſome time after ſermon, and when he departed, after ſhaking hands with us, he told me that he deſired to forſake his ſins and turn to God, and thought he would endeavor to do ſo, but as he could not turn himſelf, he requeſted that when I got home I would pray for him that God would turn him.

Tueſday, 28. Set out on our journey home accompanied by little James Whitaker, a white boy, and James Spicer, a half

Indian. Mrs. Whitaker accompanied us to the town where I gave a ſhort addreſs to the Indians, then took an affectionate leave of them and proceeded on our journey. Mr. Spicer conveyed us and his little ſon about thirty miles and then returned. We had exceeding wet weather all the way through the wilderneſs. This brought the ague upon Mr. Bruce and myſelf, and both the little boys were ſick before we arrived home, which was not until Thurſday the 6th of September. The fever and ague ſtill contiuues with Mr. Bruce ſo far as I can learn—and the remitting fever ſtill follows me now on the 24th of September.

A few reflections on the proſpects that appeared to me while on the miſſion.—

There appears to be undoubted evidence, that an uncommon ſtir about religion has made its appearance, and produced a conſiderable change both in the diſpoſition and the manners of the Wyandot nation, eſpecially at Sanduſky. Both the chiefs and the common people appear to be convinced that they are wrong, and that they muſt have the goſpel preached among them: but among the chiefs eſpecially, there is a conſiderable diviſion on the queſtion, "Who ſhall we invite to come and preach the goſpel to us?" Some would chooſe a miniſter of our body, ſome prefer the Roman Catholicks, and a few inſiſt on the Cornſtalk's prophet being the perſon. A few individuals, I underſtand, have given this laſt a kind of invitation, as far as they dare to invite without a council.—All however appear glad to hear any one who offers to preach the goſpel, eſpecially at Sanduſky; and even at Brownſtown, although the prieſt had great influence awhile, yet he ſo offended the chiefs while I was there, that I apprehend our miſſionaries will be made welcome. From every appearance that I could diſcern, theſe poor ſavages appear ripe to receive the goſpel. The fields here appear truly white for the harveſt. The door appears indeed to be open for our miſſionaries to exert themſelves and pour inſtruction into the ſavage breaſt. We need not ſay the door is not open, becauſe they have not come to a determination whom to invite for a teacher. Did the apoſtles wait for an invitation from the ſavages? Did the Macedonians invite Paul? Did not GOD by a viſion inſtruct him that the Macedonians were ripe for receiving the goſpel, and that their deplorable ſtate was ſuch as needed help? Is

GOD never ſought of them that aſked not for him; Is he never found of them that ſought him not? Iſaiah informs us, in the lxv. chap. 1. verſe, that he really is. Then in this caſe is it not our duty to attend theſe poor ſavages, and give that inſtruction to them, that they may be led to make a proper choice? I would flatter myſelf, that none of my brethren in the goſpel would refuſe to endure ſome hardſhips and trials, or to encounter the dangers of the wilderneſs, to inſtruct theſe poor darkened ſavage minds. Will our congregations, our farms, or our families, prevent us from obeying when GOD calls upon us, and commands us to go into all nations, and preach the goſpel to every creature—and when theſe poor tawney ſons of the wilderneſs are looking up to us, and calling upon us,—to inſtruct them, to come and help them?

And will congregations prevent their miniſters from going to inſtruct the ſavage mind? On what ground will they prevent them? If a call appears to come, can we prevent or oppoſe the calls of God? May not ſuch conduct provoke GOD to bring about a ſeparation between that miniſter and his charge, and thus remove their candleſtick out of his place? It is no doubt the duty of every one of us to lend a helping hand, and to promote the ſpread of the goſpel, not only by prayer, but by every mean that God hath put into our power, Is not there a cry now raiſed to us in the wilderneſs—O ye miniſters of the goſpel, come teach us to know the only true GOD, and Jeſus Chriſt whom he hath ſent—Come and pray with us and for us, that GOD would viſit theſe dark places of the earth with the light of his goſpel. And to the people in general is this cry made—O ye white Chriſtians, why will you not ſuffer your miniſters to come and viſit us? Remember how your fathers were treated, when in the ſame ſtate of darkneſs with ourſelves—Did the friends of Jeſus keep back their teachers from viſiting and preaching the goſpel to your forefathers? Did they not help them on in the way? Did they not furniſh them with every pecuniary aid? Did they not conduct them upon their journies? Did they not pray together for the ſucceſs of the miſſion, ſometimes in the woods, and ſometimes on the ſandy ſhore, where they were about to embark for your anceſtors' and for your relief? And now, when you enjoy the bleſſings and fruits of thoſe benevolent and ardent labours, will you deny us the like opportunities?

Pity us, O ye white people, and as GOD has abundantly bleſſed you, O lend a little of the ſame unto GOD by aſſiſting us to ſpiritual bleſſings—GOD will reward you for it, and our prayers and bleſſings ſhall ever be poured on your benevolent heads. This at preſent appears to be the cry of the wilderneſs—and it is a cry of diſtreſs and a cry of want. Will we not then pity the miſeries of the diſtreſſed, and uſe our endeavours to ſupply the wants of the needy? Surely if we are poſſeſſed of feelings of ſympathy, or the principle of benevolence, and eſpecially of the ſpirit of grace, we cannot refuſe to liſten and attend to this cry.

GEORGE SCOTT.

P. S. *Another encouraging circumſtance that appeared to give at leaſt a flattering proſpect towards promoting the goſpel in theſe heathen lands, is this: There appears to be an earneſt deſire and requeſt for ſome miniſter to go and ſettle at the river Raiſon, which is contiguous to ſeveral Indian towns and different nations. There appears to be an uncommon thirſt for the goſpel, both among the white people and the Indians. This gives flattering hopes that GOD hath ſome great deſign to perform among this people, and that not at a very diſtant period.*

A SHORT ACCOUNT

Of the Succeſs of the Goſpel among the Hottentots.

[From a late Britiſh publication.]

ON the 5th of December, 1798, Mr. Kicherer, together with Dr. Vanderkemp, Mr. Edmond, and Mr. Edwards, embarked for the Cape of Good Hope, where they arrived in March, 1799. At the very time of their arrival, a deputation of three Boſchemen came thither, earneſtly deſiring that ſome good men might be ſent to inſtruct them. The miſſionaries conſidered this as a clear call to viſit the poor wild Hottentots. Meſſrs. Kicherer and Edwards were appointed to this work; and leaving Cape-town, May 22, 1803, they proceeded to Rodezand, where Mr. Voſs was the miniſter. Here they met a hearty welcome, and were ſet apart to the work of the miniſtry.

On the 25th of June, they left Rodezand, laden with preſents of their friends. Their journey lay through very difficult paſſes of the mountains, ſo that it was neceſſary to add fourteen oxen to their own, in order to climb the ſteep aſcents. Sometimes theytravelled for many days without the ſight of a human being, ſurrounded only by ſteinbocks and oſtriches. Here and there they found a cultivated ſpot; and were hoſpitably entertained by the farmers, who occaſionally gave them ſheep and other ſtores. At other times they ſlept in the open deſert, expoſed to the danger of lions and tigers, which greatly abound in that country.

About the end of July they paſſed the laſt inhabited houſe of Rockfield; and found the country almoſt without a blade of graſs. The eggs of the oſtriches, however, contributed to their comfortable ſupport. After travelling ſeven days without ſeeing a human creature, they arrived at a place where a few Boſchemen reſided, three of whom came to them. Next day they were viſited by about twenty more.—At length they reached the ſpot intended for their abode, which they called Happy Proſpect Fountain; and immediately began to build a houſe and plant a garden.

Here they commenced their labours, among thirty or forty people, firſt teaching them to ſpell Dutch. The Lord was now pleaſed to ſend them a man and his wife who underſtanding the language both of the Hottentots and the Dutch, became very uſeful to them as their interpreter, &c. The people among whom they laboured, were chiefly Boſchemen, the moſt ſavage and ferocious of that country. The Doctrine of a Supreme Being was entirely unknown to them: they did not know they had immortal ſouls: but were in moſt reſpects, "like the beaſts that periſh." Their habitations are generally among the rocks, where they dig a ſmall round den, about three feet deep, which they ſometimes cover with reeds, Here they ſpend moſt of their time in ſleep, except when rouſed with hunger, when they ſally forth in queſt of ſome wild beaſts; but when unſucceſsful in this attempt, they make ſhift to ſubſiſt on ſnakes, mice, or wild onions; and ſuch is their idleneſs, that rather than be at the pains of ſeeking food, they will live ſeveral days without it!

The people being in general afraid to come near an European, Mr. Kicherer was under the neceſſity of tempting

them at firſt, by giving them a little tobacco: of which they are extravagantly fond. He would then take the opportunity of ſhowing, that the great difference between the Chriſtians and themſelves, in the ſuperior comforts enjoyed by the former, was occaſioned by their knowledge of God; of whoſe nature and perfections they would hear with great aſtoniſhment.

At firſt, Mr. Kicherer attempted to preach to them ſyſtematically;—but he found little effect from this. He then had recourſe to the method which the Moravians found the moſt uſeful,—ſimply preaching the love and death of Jeſus Chriſt; and inviting them to come to him that they might have life. He would tell them how happy he found his own heart when the love of God was ſhed abroad in it; and would adviſe them to go aſide and pray that the Lord would teach them; and that he would cauſe them, by his ſpirit, to know whether he was his meſſenger or not.

For a conſiderable time he remained in a painful uncertainty, whether his labours were bleſſed to the real converſion of any of his hearers. Yet in this ſituation, he was enabled to leave the matter with God—deſiring to be faithful, whether ſucceſsful or not. From that time, his labours were greatly bleſſed. He had the moſt undoubted evidence, of the ſolid converſion of many ſouls. One of the firſt of thoſe was a man, called John, who was brought under deep convictions of ſin, for he had been a moſt notorious offender. He lived for five or ſix months after, during which time his experience was wonderful. His heart was wholly taken up with the love of Chriſt, ſo that he could ſcarcely bear to ſpeak of worldly things; and he died rejoicing in the Lord, ſaying to his teacher, "I die depending on the blood and righteouſneſs of Chriſt: I go to Heaven, and there I will wait for you." His ſon, who came from a diſtance to ſee his dying father, was alſo converted, obtained his liberty from his maſter, and is now uſefully employed as a ſchoolmaſter in the ſettlement.

Mr. Kicherer would ſometimes take a walk in the fields, and find, ſcattered here and there, proſtrate on the ground, ſeveral of his congregation; and ſome with a child in each hand, pouring out their ſouls to God in the moſt lively and copious ſtreams. Thus was he encouraged to go forward amidſt his arduous labours. Before he left Zak river to viſi

Europe, he had baptiſed about thirty-four adult perſons, and fifty children. He had a ſtated congregation, of about ſix hundred perſons, in a great meaſure civilized, and dwelling together. He has a building, pretty large, for a church. The unbaptiſed live behind his houſe in huts: a number of which, in a circular form, incloſing their cattle, are called *Kraals*: while the baptiſed inhabit houſes of the European form, placed in front of his dwelling. He had the unſpeakable ſatisfaction of perceiving an univerſal change in the people, who are become literally, as well as ſpiritually, new creatures. Thoſe who were ſo filthy, that a civilized perſon could ſcarcely approach them, are now clean; inſtead of being naked or only covered with a dirty ſheep's ſkin, they are now decently clothed: and thoſe who knew not there was a God, are become devout worſhippers of God, and fervent lovers of Jeſus Chriſt, induſtrious and obliging, bringing up their offspring in the fear of the Lord.

After having laboured about four years among the Hottentots, Mr. Kicherer found his health greatly impaired by inceſſant labours and hardſhips; and having occaſion to viſit his native country (Holland), on account of family concerns, determined to bring with him three of his ſable converts:—they arrived a few months ſince in London. The concern of theſe dear people in parting from their father and paſtor for a whole year, was indeſcribable; and they are now eagerly wiſhing for his return by the month of March.